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The Masonic Craftsman

*Published Monthly at Boston,
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of Freemasonry*

In This Issue: The Problem of the Delinquent

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THE LEVEL

What man is he of low estate
Who waits without the Mason's Gate?
Oh! poor and friendless though he be,
He is welcome still to Masonry!
If so upon his heart laid bare,
The Craftsmen ply the ready Square,
And find it true! Oh! then is he
Passed into Ancient Masonry!

What man is he of high estate
Who stands without the Mason's Gate?
He sure will find no golden key
Unlocks the way to Masonry!
But if the Plumb Rule straightly stand
And prove the man of kindly hand
And upright soul! Oh, worthy he
To pass to Ancient Masonry!

What men are they within the Gate?
Oh! Craftsmen all, of equal state!
For who the Ancient Craft would know
Must to the Mystic Level bow!
The Level! Ah! Soon or late!
What knows the Grave of high estate?
As first they came so must they go—
When Death shall lay his Level low!

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

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No. 7

HARBIN From far away Harbin, in China, near the center of the Sino-Japanese "war that is not war", comes regularly the notice of meeting of Sungari Lodge (Massachusetts Constitution), and it is refreshing to notice that in spite of the inevitable turmoil with which the members are surrounded, they go calmly about their work, meeting regularly once a month, receiving reports, raising candidates, caring for the welfare of the brethren, all in the regular order.

A significant thing, this. Wherever men of the white race are, Freemasonry functions calmly, conservatively. Illustrating that truth is indeed a mighty thing, that fraternity binds indissolubly men of similar minds, and that there is an oasis in every desert even among the destruction into which men and nations in the madness of their ambitions sometimes seek to plunge themselves.

A GOOD BOOK Among the flood of books with which the public is deluged, occasionally there stands out one with much merit to commend it and which serves a really useful purpose.

Freemasons generally, and this is not meant to reflect on the many serious students of Craft matters, are singularly apt to miss much of the value of their great privilege as members of the Craft, because of a reluctance to take up Masonic reading.

For a variety of reasons there is some justification for the attitude. Perhaps the principal cause of the lack of interest is the so-called dryness of much that has been written on the subject of Freemasonry. Too many writers have been so involved in the intricacies of its esoteric phases that they have overlooked the human interest and the appeal of the lessons and have allowed their pens to run away with them to tiresome lengths.

As a reaction against this, however, the success of such a book as "The Builders", by Joseph Fort Newton proves by the breadth of its circulation that there is a reading public within the Craft not to be despised.

And now in a later day comes a volume from the pen of Carl H. Claudy, which epitomizes many interesting truths of vital interest, which the Craft will do well to digest.

Written entertainingly; never tiresome; full of meaty matter, and withal in simple, understandable language, his "Introduction to Freemasonry" is a Masonic treat. Bro. Claudy has done a good piece of work.

The book has been commended highly by many eminent Masons, and to their pæans of praise we add our humble tribute, recommending to all our readers that they get this book, which costs but two dollars, from the Temple Publishers, Washington, D. C. They will not regret it.

SHRINKAGE Close observers cannot fail to note a slackening growth of membership in the ranks of Freemasonry. The shrinkage is apparent in all branches, and is significant of the times.

By the extent to which money affects the welfare of the Craft in the sense that through that medium a greater volume of charity may be dispensed, a loss of membership is to be regretted. But if the quality of a lesser number of initiates improves as a result, then the fraternity is fortunate.

We have long suspected that it has been the purpose of some to use the fraternity for selfish purposes, and that this has at least in part been responsible for the great influx into the ranks during recent years. It is a question whether or not the Craft has been properly assimilating all the new material admitted; in fact, a suspicion prevails that it has not. Lack of interest on the part of many, indicated by non-attendance at meetings, seems to bear out the truth of this statement. Certainly the man who is willing to pay the amount necessary to make application for the degrees, who learns the Work, and then fails to follow up his first motivating impulses cannot always be said to be the most desirable member. The type of men who in hard times give thought to the matter of gaining admission to our ranks indicates a more serious and desirable type of candidate.

With fewer applicants and a conscientious effort on the part of officers—and members—to instill into the minds of the newcomers the principles of sound Masonry which we all recognize, the slackening off in numbers will not be a calamity by any means.

APOLOGY Through an error, the last issue of THE CRAFTSMAN failed to give credit to the Masonic Service Association for an excellent article, "What Do You Know About Freemasonry." This omission we are pleased to correct.

Worshipful Brother Carl H. Claudy, who will be remembered for an admirable address given at the Feast of St. John in Masonic Temple, Boston, last December, as well as for a great many fine articles pertaining to the Craft on both contemporary and historic subjects, is doing a good work as the executive secretary of the M. S. A. As an interpreter of present day Masonic trends, Brother Claudy is outstanding among his fellows. The "Short Talks on Freemasonry" which we are privileged to publish from time to time are largely the result of his efforts, and their reproduction are a distinct addition to the Masonic literature of the day.

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The Problem of the Delinquent A Monthly Symposium

The Editors

ALFRED H. MOORHOUSE
BOSTONJOSEPH A. MORCOMBE
SAN FRANCISCOWILLIAM C. RAPP
CHICAGOJAMES A. FETTERLY
MILWAUKEE

SOLUTION LIES WITH THE LODGE

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

PROBABLY no subject coming up for discussion in lodge will reveal so many diverse opinions as that of delinquency in the matter of dues. Many masters charged with the orderly government of their lodge find this problem one of the most perplexing on the trestle-board. On the one hand is the desire to preserve intact the financial integrity and solvency of the lodge, the records uncluttered with N. P. Ds. and the requirement imposed upon him to make returns to grand lodge creditable and complete, and, on the other, an earnest desire not to impose hardship upon a worthy brother who may, temporarily or otherwise, be in financially distressed circumstances.

The solution of the problem lies quite properly within the jurisdiction of the lodge itself. Any suggestion from outside sources, therefore, is purely gratuitous, and should, even if given with utmost tact, not be construed as an attempt to interfere with the prerogatives of manumission of dues or advocacy of any specific attempts at collecting them.

A few general remarks on the subject, however, may not be amiss:

This writer believes the principal cause of the irritating problem of unpaid dues lies in the inefficiency of investigating committees before a candidate is even admitted to the lodge. Masonry is not a charitable institution in the sense of broadcasting charity indiscriminately, even to its own members. Obligations, too often lightly taken, place responsibilities upon all its members. To give rather than to get is the correct spirit of the Craft. Yet all too frequently the latter half of this thought seems to be uppermost in some candidates' minds and the committee of investigation all too frequently fails to gauge the situation.

No man should be permitted to enter Freemasonry unless he clearly understands his financial responsibilities to the lodge and, while he may not be able accurately to foretell his financial circumstances far ahead, he should make a reasonable allowance for all dues and other obligations of this nature. With an improvident membership it is difficult for a master to rule his lodge so that it can be considered "reasonably and well governed."

Obligations lightly taken are often lightly broken. To digress: this is likewise one cause of the growth of divorce in the United States.

In the case of the brother who in all sincerity and with full faith makes his professions of fealty to the

fraternity at the holy altar and by reason of circumstances beyond his control is brought to a position where he cannot consistently meet his obligations, the broadest possible latitude should be allowed before suspension is even thought of. And right here is the rub, for many men, from pride or other motive, will not admit their inability to meet lodge dues. These are never oppressive, yet will they neglect to pay proper attention to the secretary's notices, sent them when they are delinquent. This is unfair to the lodge, for it deprives the lodge of precise information.

As a matter of general policy it is believed by many that a man who is positively unable to pay up his lodge dues should be permitted to dimitt and, if at any future time he desires to reaffiliate, he should be allowed to do so upon squaring the old account, but with addition of a suitable fee to restrain the indiscriminate exercise of this privilege and in testimony of his good faith.

Where a man who has regularly kept square with the lodge for many years becomes involved, every consideration should be exercised. Utmost tact is necessary in handling such cases, but the dominating thought should always be one of justice—to the individual and to the lodge. No reproach should ever be leveled against a lodge for unworthy or mercenary treatment of a brother Mason.

Discussion of details on the subject of unpaid dues, in this or any Masonic publication, is out of the question; only a general consideration of the problem is at all permissible. Consequently this contribution must necessarily be brief, and no claim is made, even were such a plan practical, to even skirt the fringe of a very large and contentious subject.

EVERY CASE MERITS

SEPARATE CONSIDERATION

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

WITHOUT question the problem of the delinquent member is one of the greatest and most annoying that confronts the lodge officer. In importance it divides first-position rank with the attendance problem.

How best to deal with it for the good of the lodge, the welfare of the member affected and the well-being of Masonry is the present subject of our consideration.

In any thought on the subject it must always be borne in mind that in accepting a new member the lodge assumes serious responsibilities. It assumes responsibility for his future good conduct and

standing as well as for his material welfare and well-



being. True, that responsibility is moral rather than legal, but it is none the less binding on the lodge.

This premise being established, let us further consider the subject when after a few years that new member, for some reason or other, becomes delinquent.

First, every such case on the books deserves and should have separate consideration and judgment. A secretary of a Masonic lodge should be more than a mere keeper of the records. He should be an eagle rather than a parrot. His interest in his job, in the welfare of the lodge as a whole, and of each individual member, should induce him to thoroughly investigate and acquaint himself with all of the conditions surrounding each delinquent. His investigation need in no sense be an inquisition nor in any manner offensive. It can be made in a fraternal and friendly spirit designed to invite co-operation and to arouse a sympathetic understanding of its necessity. Too often a secretary assumes knowledge in these cases which he does not in reality possess.

With all the facts before them, the officers must then bring their best judgment to bear on the case, mindful at once of their responsibility to the individual and to the lodge. Here will be brought in the general record of the member whose case is under consideration. Has Masonry apparently brought anything into his life, and has he brought anything to Masonry?

Is he a Mason or just a member of the lodge?

Is his character such as to lend dignity to his lodge and the Craft?

Is he an asset or a liability?

It may be argued that the responsibility of the lodge to the member mentioned above precludes consideration of the subjects just mentioned. That is specious reasoning, for the responsibility of the lodge and its officers to the Craft at large exceeds that to any individual. True it is, of course, that the larger responsibility should perhaps have had more serious thought at an earlier time, but, if not then, now is the opportunity to correct the earlier slip, not forgetting, of course, the lesser—but important—duty owing to the man himself.

If a member thinks so lightly of his standing in the fraternity as to permit his delinquency to become a matter for lodge action without having explained the necessity therefor to the master or the secretary, it affords an excellent opportunity for those officials and the lodge to consider such member's real worth and value to the body of Freemasonry.

If the one in question "passes the test" and is adjudged an asset, there should be no hesitancy—Masonic duty requires it—in remitting his dues until such time as conditions improve. In such cases the duty owing to the individual and the larger one due to the lodge and the Craft become as one and must be observed.

The way to handle a delinquent is to judge the circumstances of his case with Masonic clarity, with the scales of justice in one hand and the cup of brotherly love in the other. "Inclining neither to the right nor to the left," permitting neither passion to sway the one, nor prejudice the other.

DISCRETION AND HARD WORK ESSENTIAL

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

THE secretary and the officers of lodges will readily admit that the collection of annual dues at the present time is a real problem. A greater degree of leniency is imperative, or at least advisable, under present conditions.



It is generally assumed that the member who fails to respond to repeated notifications or letters has no intention or desire to retain his membership and should be dropped from the rolls through regular procedure. There is apparently no alternative to this line of action. There will be exceptions of members who are so sensitive or reticent that they will

hesitate to disclose their personal difficulties or request assistance. A fraternal interview, where such a condition is known or suspected to exist, would be highly commendable.

Varying local conditions make a specific plan of procedure which will be effective in all cases impossible. What would bring good results in a small lodge or organization, or one meeting in a village or suburban community, might fail in a large lodge located in a more populous city.

An unusual burden rests upon the secretary of the lodge in working out the problem. If his energy and perseverance are inexhaustible, and he forever keeps working on the delinquents, much will be accomplished. If he contents himself with the bare requirement of notification, some good material will be lost. The secretary of a lodge, particularly of one with a large membership, cannot get in personal touch with all members, and it is unreasonable to expect him to do so. The plan of assigning a certain number of delinquents to each officer of the lodge, or to each member of a special committee created for that purpose, has been tried with varying results. Suggesting to delinquents that the payment of even a small portion of the amount due would be acceptable, may also be helpful.

It must be borne in mind that delinquents fall into several classifications. Reduced income brings to light a class of indifferent and inactive members who are willing to relinquish their membership in the Craft rather than pay annual dues. Not much can be done with them, although a percentage of them could be persuaded that such a course would be an error which they would regret in the future. Then there are men who do not believe they are justified in using such funds as they have for the payment of lodge dues, and know that their condition does not warrant remission of dues. They feel that they would prefer to be temporarily excluded rather than to have the indebtedness increased to the point where it will be a hardship to discharge it, as would be the case if they were merely granted further time in which to make settlement. It is regrettable that there are also members who never pay dues until compelled to do so, and who use present

conditions as a subterfuge to excuse their delinquency. Each class requires different treatment.

Extreme policies should be avoided. To remit or grant further time to all whose dues are not paid will be as unsatisfactory and unfraternal as to suspend all members who do not respond within the legally prescribed time limit.

NO HARD AND FAST RULES TO GOVERN

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"HOW to handle the problem of the delinquent" is a question that no one man nor group of man can adequately answer. At the best one writing of the existing condition can only give



expression to general ideas; there are no hard and fast rules to govern thought and lead to satisfactory conclusions. The very serious problem must be carefully considered in and by every lodge, and the individual case is to be decided on its merits. On the one hand is the danger that injustice may be done or unfraternal action be taken. Against this it is necessary to insure that the lodge

shall not be imposed upon and suffer loss.

The average brother whose record has proven him mindful of obligations will strive even to the point of real self-denial rather than default on payments due his lodge. When such a one fails to respond to the notices sent it is for the secretary to proceed cautiously. He should make every effort to discover the brother's actual financial condition. The Mason of self-reliant and independent spirit will be the last one to make complaint to his fellows, however certain of their sympathy and aid. He will, if left to himself, suffer the penalty of suspension in silence, rather than endure the humiliation of acknowledging poverty. It requires a very real sympathy to elicit the facts in such

case; to reach understanding without further hurting a pride already bruised and quivering. A rare tact will be needed so that the brother may be saved to the lodge without loss of the self-respect that remains his last and best asset.

But there are many ready to voice complaint before the first pinch is felt. From them will come whimpers of inability to meet the demands of the lodge, while they are able to spend freely on other and less important objects. Such members manage in many cases to secure remission of dues, and thereafter imagine that they are privileged mendicants, entitled to live upon the bounty of the brethren. It is to be regretted that some infallible touchstone cannot be discovered, some spear of Ithuriel to distinguish between the true and the false. For then the unworthy might be quietly dropped and the good men held to the great benefit of the lodges. There is the disagreeable fact, of general knowledge, that those who should be removed will stick fast, considering Masonry as either immediately profitable, or looked upon as a cheap insurance society, to be used by themselves or families.

There remains the contingent, to be found in almost every lodge, that came into Masonry to satisfy a passing curiosity. In their numbers they are dropping out, taking the easy method of ignoring all calls for payment of dues. The Craft has been burdened, to its very great injury, by such accessions, product and heritage of the inflated period. By all means let such as these go, without ban or blessing, without hindrance or regret, however the lodge roster may be shortened. For such men can in no sense add to the strength, the security, the dignity nor the worth of the institution.

At this present time it might be that each lodge, believing in the efficacy of prayer, should petition heaven for a secretary wise beyond the common, clear-headed yet truly sympathetic; tactful with the deserving and firm with any who may hope to make of membership a thing of individual profit. Finding such an official, the problem of handling the delinquent will be near to solution.

Bi-Centenary American Freemasonry

By BRO. J. HUGO TATSCH, P. M. Author of "Freemasonry in the Thirteen Colonies," etc.

It has been rather a common practice to study Freemasonry as a thing separate and apart from the times in which it grew—a custom which deprives the Craftsman of many a touch of human interest. To say that the fraternity can be traced to certain dates in the long chain of historical years means but little; but if we can associate the Masonic events with other great affairs in the story of mankind, they take on vital interest. For instance, we have all sorts of legends and traditions about the origin of Freemasonry, some of them harking back to King Solomon's Temple and beyond. An outstanding story is one of an assembly of Masons in England held at York in 926, a year which has little significance in itself; but when we associate it with the great King Alfred's grandson, Athelstan, who reigned at this time, we get a new

concept of Freemasonry's antiquity. We reach firmer ground a century and a quarter later, for in 1066 A. D. William the Conqueror achieved the Norman conquest of England, and from that time on Freemasonry as an operative art plays a firm and lasting part in the story of the Craft. With the Normans came the builders in stone, who erected fortresses, battlements and castles to maintain their temporal dominion, and in due time followed the cathedrals, abbeys and monasteries with which operative and speculative Freemasonry in England are inseparably connected.

What interest does this hold for us in America? The question is a legitimate one. We little realize, as we ponder upon our Masonic origins in America, that at the time of which I write the hardy Vikings had already braved the stormy Atlantic and left their

traces upon our shores—the shores to which the Freemasonry of Britain was to be transplanted seven centuries later. When Columbus voyaged to the New World in 1492, the oldest existing Masonic document, the Regius M. S., was already a century old, it being assigned the date of circa 1390 A. D. Operative Freemasonry was undergoing the rapid change to speculative in the century before the Pilgrims landed in New England, where, in 1733, we shall celebrate the bicentenary of Massachusetts Freemasonry. The British Isles were carefully nurturing the fraternity which centuries later was destined to flourish wherever the English-speaking Craft held its sway. Humble beginnings of Norman times have grown far beyond the wildest dreams of our early Masonic progenitors.

Modern Freemasonry traces its origin to the establishment of the Mother Grand Lodge of London on June 24, 1717, when four of the then existing lodges assembled at the Goose and Gridiron and elected Anthony Sayer as the first grand master. The American Colonies were already a flourishing domain. Boston, New York and Philadelphia were thriving cities, marking the spots where Freemasonry was to thrust deep, firm and lasting roots in the western world. Our earliest traces of American Freemasonry are found in Philadelphia, where Benjamin Franklin, who was to become a Mason the following year, carried a reference in his *Pennsylvania Gazette* of Dec. 3-8, 1730, to "several lodges of Freemasons erected in this Province." He himself was to achieve the honor in 1734 of printing America's first Masonic book, a reprint of Anderson's *Book of Constitutions*, first published in London, 1723.

We do not know how many American lodges there were in 1730, or how long they had existed before Franklin spoke of them. We do not know their origin, but they may have been either "time immemorial" bodies, or they may have been constituted by Colonel Daniel Coxe, Provincial Grand Master of the Provinces New York, New Jersey and Pennsylvania in America. One of them thrived, and has presented the American Craft with a noble history. This was St. John's Lodge of Philadelphia, in which Franklin was brought to Masonic light.

Our next evidences of Colonial Freemasonry are found in Boston. Here the record is sharp and distinct. Henry Price, provincial grand master, by virtue of a warrant from the Grand Lodge of England, called a meeting of the Provincial Grand Lodge July 30, 1733, and on the same day eighteen brethren signed the petition for the "First Lodge" of Boston. This lodge is still in existence, being now known as St. John's Lodge. It was followed by several others in the course of the years, among them Masters Lodge of 1738, which, it has been conjectured, was formed for the conferring of the master Mason degree only. It was not customary in the old days to take more than the E. A. or F. C. degrees, and for this reason special lodges were formed for the benefit of those who wished to go farther. Ultimately, however, the lodges conferred all of the three degrees. In fact, later during the eighteenth century, some lodges also conferred the Royal Arch degree and the Knight Templar orders by virtue of their Craft warrants.

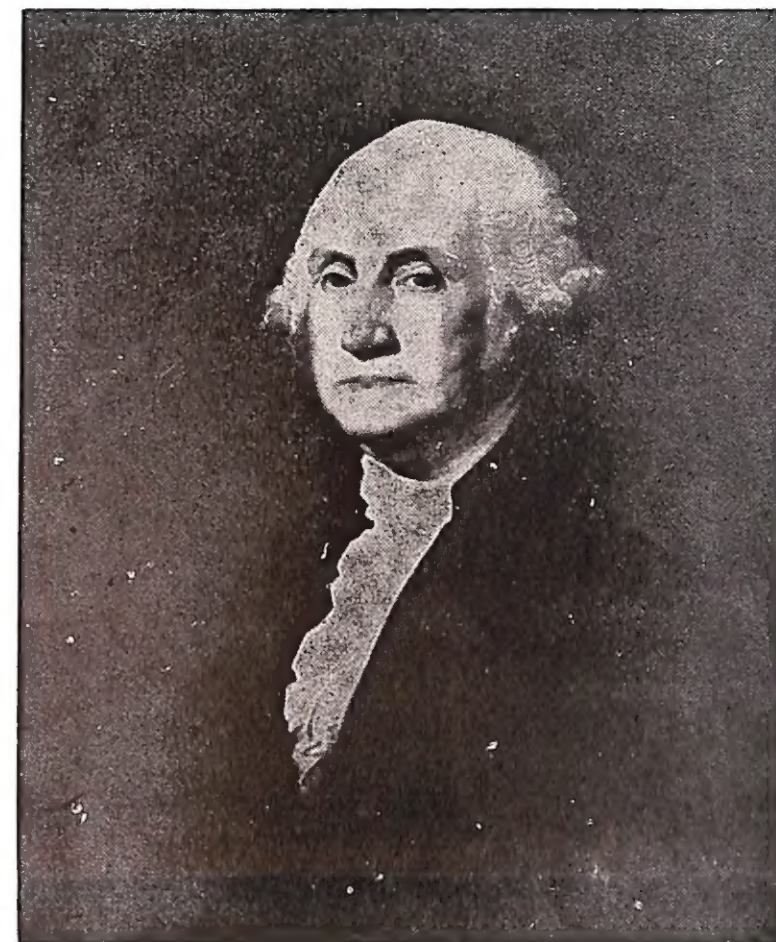
The Royal Arch degree, as we know it to-day, is believed to have had its origin in England or Ireland about 1740. The earliest record of its appearance in America is in Fredericksburg Lodge, Fredericksburg, Virginia, where the minutes of December 22, 1753, mention the "raising" of three candidates to the degree of Royal Arch Mason. This lodge, incidentally, is the one in which George Washington was made a Mason November 4, 1752. The Masonic Knight Templar degrees, or orders, made their appearance still later, it being now generally believed that they originated in Ireland about 1760. The earliest traces of American Masonic Knight Templarism are found in Boston, in 1769, in connection with St. Andrew's Royal Arch Chapter. Later we find further evidence in South Carolina, Maryland and Pennsylvania.

To tell the story of Freemasonry in America entails its rise and development in each of the Colonies. We must not overlook our neighbor to the north, the Dominion of Canada, as well as the British possessions to the south-east. It is obviously impossible to do this in a few words; let it suffice to say that Freemasonry was active in all of the Colonies to such an extent that during and after the Revolution grand lodges were formed in each state. Prior to the Revolution, the lodges were under the dominion of provincial grand lodges, and there are many interesting sidelights as to their origin and work. It should be remembered that there was no "exclusive jurisdiction" in those days. This accounts for Irish and Scottish lodges in America, as well as lodges with traveling warrants, such as existed in the military regiments. Many things were done which would not be countenanced to-day; but we must judge by the standards of the times, rather than by modern regulations. For instance, the Grand Lodge of Rhode Island was formed by two lodges, instead of three or four, as is ordinarily required; the Grand Lodge of New Jersey was not formed by lodges, but by a convention of individual Masons. Later, we find a strange thing, something unique—the Grand Lodge of Tennessee was formed by authority of a charter from the Grand Lodge of North Carolina!

Again, we have records of one lodge chartering another. We also have two grand lodges functioning in one state, of which fact Massachusetts and South Carolina are illustrations. Ultimately they united. When the present Grand Lodge of Massachusetts was formed in 1792 by the union of the two state bodies, the lodges were not given new numbers, and dropped their old ones; hence it is that a Massachusetts Mason hailing from an unnumbered lodge is regular, while any visitor presenting a receipt from a numbered lodge can be dismissed as a clandestine.

The establishment of a firm government after the Revolution hastened the economic development of the United States. Freemasonry also flourished. The general grand chapter and the general grand encampment came into being in 1797 and 1816 respectively; the mother supreme council of the world, established at Charleston in 1802, led the way for the phenomenal growth of Scottish Rite Freemasonry. But the growth of Freemasonry also aroused its enemies: charges that Freemasons were fostering revolution and tyranny in

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Europe laid similar charges at our doors in 1798 and in the decades that followed. Political and religious opposition paved the way for the Morgan affair, when one William Morgan was said to have been abducted and killed by the Masons in 1826 for betraying Masonic "secrets." It brought a great crisis into the Craft; many forsook the fraternity; lodges closed; the Grand Lodge of Vermont suspended its meetings for a number of years. A great political movement, the anti-Masonic Party, grew out of it, and for fifteen years Freemasonry was at a low ebb. However, the fraternity weathered the storm, and the housecleaning it received aided its future growth and strength. A recrudescence of anti-Masonry took place from 1868 to 1884, fostered by Protestant religious elements, who also put a political party in the field for the few campaigns; but these faded from the scene without leaving any permanent traces.

The development of the United States, ever following the westward trail, was accompanied by Masonic growth. The gold rush of 1849 spread the Craft over the western plains. The Grand Lodge of California was established in 1850; in 1867, Montana organized its grand lodge. The evil deeds of highwaymen and murderers brought the better elements in Montana together in 1864, through attendance at a Masonic funeral by which it was discovered that most of them were Masons. It was the Masons who formed the dreaded Vigilantes, and who were responsible for checking the misdeeds of the vicious elements. So influential were the Masons that law and order was soon established. Lodges were formed as a result, and Masonic tenets and practices prevailed where crime and misrule had been the order of the day in western territories.

The period from 1875 to 1900 can be recorded as one of conservative growth and practices. It was the close of the so-called Victorian period; but followed by the expansion period ushered in immediately after the Spanish-American War, Freemasonry took on a rapid growth. It roused itself from its smug complacency and partook of labors hitherto untouched or dormant. An era of temple building took place; community betterment and welfare work, along more or less conservative lines, became an outlet for Craft effort. Within its own membership it developed an educational program of which the effects cannot be accurately gauged as yet, because the work is still in progress. Jurisdiction after jurisdiction has developed its own programs for charity and education. National movements, in a larger sense, have failed; but they have left their impressions, and served a purpose in stimulating the weaker grand lodges until they found strength enough to support themselves in new work. American Craft Masonry has always been opposed to concerted national action, as witness the failures of attempt to form national grand lodges from 1780 down to the present day.

A retrospective glance down the decades reveals American Freemasonry as an irresistible force. Opposition only makes it stronger. It has demonstrated its place in the life of the nation by its constructive efforts in charity and relief of its members, as well as by participation on a voluntary basis in times of national distress. Physical evidences are found in the well endowed

homes and hospitals it has founded, and also in the magnificent temples it has erected. In a cultural sense, it has contributed to the world of letters by books and periodicals which ably represent the fraternity and its work.

In a greater sense, however, Freemasonry has wrought in America by building an invisible temple, of which the stones are the characters of its members. Freemasonry is individualistic in its activities. It teaches its members to apply the lessons of the fraternity in their daily lives and actions as citizens of a great republic, rather than as members of a vast and ancient order. Hence it is that Freemasonry does not, as an organization, endorse or support the numerous political, special and economic programs. This is beyond its scope and purposes. It does, however, ask that its members, as individuals, study and endorse such constructive movements as may appeal to them, regardless of political, religious or other affiliations.

With two centuries of growth and accomplishment behind us, we can look forward to a golden future. Yet we must not permit our growth and prosperity to becloud our vision. Already many of our members are faltering, to judge by the decline in the annual gain of members. Yet this is a hopeful, rather than a mournful, sign. It means that we must adhere to still stricter standards, and that we must trim the sails of our Masonic Craft according to the prevailing winds. Changing standards in living also affect our lodges. It is essential that they recognize conditions as they are, and budget their plans accordingly. Low initiation fees must make way for higher fees; incomes from dues insufficient to carry the burdens of the day must be increased if the fraternity would function as it should. Each period carries its challenges; but Freemasonry has always been able to meet them, and will continue to do so if the high character of the fraternity is maintained by a steady increment of suitable material.

OUR

ADVERTISERS

It must be apparent to CRAFTSMAN readers that an increasing interest is being manifested in its columns. This is evidenced by the larger number of business firms who seek to make known the merits of their merchandise through the medium of our advertising pages, and is distinctly flattering to the publication. Never in the twenty-seven years of its existence has the CRAFTSMAN subordinated the interests of Masonry to commercial interests. Always has it kept its columns clean. That the readers who year after year renew their subscription find the magazine of value is obvious and it is also a source of satisfaction to realize that the commercial community find our advertising pages increasingly profitable.

To those who read the CRAFTSMAN we commend the business firms who advertise with us. We feel these firms are worthy of support and patronage. It will always be our policy to present to its readers month by month a sane review of matters pertaining to the Craft, to publish so far as lies within its means, only that which has merit and otherwise to uphold the best principles of Freemasonry. In this course we believe success lies, certainly only that success which is worthwhile.

The Power Behind Gandhi—Imperceptible, Persistent and Subterranean

Is Gandhi an honest, though misguided, man? Or is he a schemer, a religious humbug, who clothes in an appearance of universal charity the chicanery of an astute politician in setting his fellow-men by the ears?

Gandhi himself is a popular idol. He has been "used" time and again. His career has been a series of flashes and eclipses; scintillation and darkness following each other with no apparent reason except that which at the moment served the immediate purpose of the power behind him.

THE NIMBLE WITS OF BENGAL

The power behind him—the queerest, least comprehensible to a western mentality—is the power which, working steadily and by subterranean methods, has applied its astute brains to ousting us from India and to the resuming of what for three thousand years was its hegemony. The power which working outwards from the center of nimble wits in Bengal, created, organized, and perfected its tool, the Congress. The power of Hinduism; the power of its archetype, the Brahman.

When, uncounted ages ago, the Aryans crossed the Himalaya and descending on India drove their predecessors, the demon-worshipping, black-magic-ridden Dravidians, into the outer edges of the land, they brought with them a social system broadly divided into three; the king, or warrior; the priestly Brahman; and the trader. To these were subsequently added the ousted Dravidians, who ranked as a fourth and menial caste, "the rest."

CASTE AND ITS RAMIFICATIONS

A code of social observances was elaborated which, formulated by the priestly clan, grew to have—if we may be allowed the term—a religious sanction the offending against which was, *ex hypothesi*, an offense against the priesthood. Society became stratified into watertight compartments, the borders of which might not be crossed without involving social and religious penalties of the most vindictive kind, only to be avoided by feigning the Brahman, "the dispenser of dispensations."

Caste, with its infinite ramifications in the worship, the daily life, the tiniest social observances of eating, drinking, birth, death and marriage, employment, trade-calling, even speech, all codified by the priests, grew in power; and was in the end firmly riveted on the limbs of every Hindu in India.

If one were to take the most rigid trade unionism, the worst of class consciousness, and the height of snobbery, weld them into one and of them form a social tyranny backed by a skilful priesthood with powers over spiritual life and death among two hundred millions of craven and listless Orientals, one would begin to have a small conception of what is embodied in caste—the pillar of the Brahmanical system. With such a weapon his daily servant, the Brahman, till then second in the primal hierarchy, stepped into first

place and, assuming power as the only arbiter between hostile gods and vulnerable man, became the Protector of the People.

Some four hundred years before the birth of Christ, into this farrago of pseudo religion and social tyranny stepped one Siddhartha, a minor prince of northern India—known in after years, and for as long as men's minds may reach back through history (or, indeed, forward through the ages) in search of a clean religion, as Gautama, the Buddha. He preached a simplification of religion divested of the myriad subsidiary deities which he found in the Brahmanical Hinduism. He who had most to lose by the cancellation of social status preached the abolition of caste; and he was as bitter against the selfish priestly system as ever was his great successor against the Scribes and Pharisees.

Far from being a condition of static contemplation, his was a creed, his was a fifty years' working lifetime of dynamic good works. And when he died he left behind him a system of clean and wholesome living antagonistic in every respect to Brahmanism.

Brahmanism, driven underground, worked steadily and unremittingly to undermine the new religion. For had it persisted, then good-bye forever to the Brahman domination of Hind.

By slow and imperceptible degrees, almost too cunning to be traced, it was overlaid with accessory attributes, with sub-Buddhas and incarnated analogies, with complications of worship and hair-splitting of doctrine, till it ceased in the end to be the pure and simple path, and grew to be indistinguishable from the priestly code which plotted to supplant it. And when the time was ripe, the Brahman rose and swept it from the land of its birth into that outer Asia where to-day it survives as a working code of life to its myriad mongoloid adherents. In one thousand years from first to last the Brahman persistence had conquered.

His rule of caste and idolatry continued unchallenged even during the period of spasmodic incursions from the north, when Moslem invaders raided the land, settled, and were absorbed among the millions of India. And it was not until the Moguls invaded and finally conquered and organized the sub-continent that the sword of Islam made itself a living force from the Himalaya to the ocean.

Under successive emperors, Islam or death was the plain choice of millions of Hindus, and the Brahman once more was driven underground, or into the inaccessible mountains of the north and the jungles of the south.

ADVENT OF THE EAST INDIA COMPANY

The ordeal was a test of the physical obstinacy of Hinduism, no less than the psychology of conflict with the Buddha. After centuries it emerged once more, bruised, stunned, but undefeated, to find Islam still by its side, as implacably hostile as it is to-day, but a spent force. To check further defections, the rules of

caste were tightened, and the after-death penalties for their infringement were made more vivid. Persecution had had its inevitable effect in strengthening the persecuted, and the Brahman thenceforth ruled with a rod of iron.

The third and, to the priestly clan, the most insidious danger of all came a short hundred years ago. With the extension of its commercial interests into land-wide domination, the East India Company introduced settled law, safety for all, and finally education on western lines for its new subjects.

Here was no religious persecution. Here was freedom of conscience and worship for Hindu, Moslem or Christian. Here were peace, security, and an expanding prosperity. The people multiplied. Famine and disease lost their terrors. Justice was even-handed for high and low, and a Golden Age for all seemed to have dawned. But the Brahman, though socially still dominant, had ceased in fact to be master of a land in which the new contentment reigned.

Worse was to come to him. With the spread of education, designed largely on the initiative of Macaulay, on western lines, came an impulse to curiosity and exploration. The new spirit of personal freedom and equal opportunities for all bit deeply into a younger generation to whom teaching was given lavishly and without cost to the student.

A PATH FOR THE AMBITIOUS

It cut clean across the soul-deadening introspection, the ordered submissiveness, the obscurantist, religious, moral and physical fables of Brahmanism and the priest-ridden watertight compartments of caste. It was heady stuff, and made the youth of the nation get up and shake itself; cross the ocean, even, to distant Europe and America, to bring back tales of freedom and success.

And when, in addition, it became a path for ambitious men to secure employment and office under the new rulers, its dangers were multiplied tenfold. Nowhere was the new order of thought, of life, of prosperity, assailable. Equally with the menial, the Brahman was given opportunity of advancement; nor, with his nimbler wits, was he slow to grasp it. Equally with the poorest, his goods, his life, and the honor of his family were protected.

Not only were his gods still accessible to the worshipper, but laws were made—as in no other land—that any man intruding on the holy places might be flung into jail. Wherever he looked, the Brahman could find no just cause for complaint—save only in this that, caste or no caste, in the eyes of the law he was equal with the lowest. And he had ceased to rule the land. Could at first sight any impasse have seemed more hopeless?

But hopelessness and surrender are not for the mentality driven by the tenacity of Brahmanism. Waiting, watching, the opportunity came. A very early development of the new western freedom of thought was an impulse among educated youth to rise higher than the white masters had designed, and to share less in minor office than in the actual government of the land.

CAUSE AND EFFECT

The impulse grew vocal in 1885, when, for the first time, an annual conference of the leading lights in the new education was held—styling itself, without realizing the implication, “national,” in that it welcomed adherents from all parts of the sub-continent. The development of this annual conferences into what we to-day know as our principal enemy, the Congress, followed traceable cause and effect.

The close of the war and the lamentable experiments of that pinchbeck sociologist, Woodrow Wilson, enunciated self-determination—that “pestilent polysyllable” at whose gates may be laid a good half of the world-wide social and national indiscipline which finally landed Europe and America in the crisis of 1931. The catchword gave a new and immeasurably greater impulse to the forces of revolution in India; and it needed only a viceroy weaker than any in the long line of his predecessors to make the movement all but unmanageable.

Here, if ever, lay the golden opportunity of the Brahman. From its earliest days of conference on into the later Congress, we see men with unmistakable Brahman patronymics pulling the strings of the new movement, turning it and twisting it until race-hatred dominated every other cry for freedom; and every crooked device that could be found in the parallel Irish revolt borrowed and applied red-hot to India, and forthwith found to be successful.

GANDHI APPEARS

And lest the new impulse should be laid at the door of a tendency the inner motives of which had always shunned publicity, and be narrowed down to the Brahman leading of the intelligentsia, the movement was broadened to an India-wide popular basis by the discovery of a queer figure—part ascetic, part lawyer-politician, part hereditary financier, wholly Hindu—one Gandhi, whom, at this juncture, the Providence which rules the pot-bellied gods of Hind had thrown up.

Carefully tutored in the catch-words of revolution, and his initial hatred for the white masters who had first socially snubbed him, then chased him, and finally imprisoned him, fanned to a white heat, he was launched on the political stage when troubles of 1919 gave the opportunity—with the Brahman-led Congress to back him, his fellow-bunniahs to keep his activities in funds, and all Hindu India to worship him as a god. Is he, to-day, a martyr? Is he an honest man?

THE PRIMARY INSTIGATORS

But whether honest or dishonest, he is—let us get our definitions clear—the occasion, not the cause, of the agitation against us. And it is the weakness of our ignorance—which is also the strength of Indian revolution—that we should continue to regard him as the central figure, the king-pin round whom the trouble revolves. We fail to realize, here in England, that if we were to take the entire congress which to-day we have at last outlawed, and were to put it into gaol alongside its president, we would not free ourselves of our enemies.

For we would still be failing to reach the primary instigators of the trouble, the underground workings of an infinitely clever, quite unscrupulous, immeasur-

ably persistent priesthood which works, goodness only knows where; but which we, in our self-denying ordinance which forbids us to interfere with “religion”, are at all points handicapped in attacking.

It has no popes, cardinals, bishops or organized hierarchy who might be held responsible; it has no ostensible worldly possessions, no definable center. Dispersed, yet all pervading, the extraordinary discipline which it exercises has it that where one Brahman is—and there are 14,000,000 of them up and down the land of Hind—there is all Brahmanism.

It would be easy—but probably quite untrue—to paint for ourselves a picture. It might be that we might imagine to ourselves that somewhere, possibly in the purlieus of Benares, in those fetid, incense-reeking slums which lie among the obscene godlets in the temples—such temples from visiting which, for very shame, memsahibs are debarred—somewhere, goodness knows where, may sit a man, a group of men, such as Edgar Wallace might give vast sums to unearth and put in a high-light thriller.

PLANNING, EVER PLANNING

Fat, shaven clean of hair from poll to sole, wrapped in saffron robes, silent, the holy of holies of the powers set against us. Known only to a few, and they Brahmins. Never quoted, never referred to; not even a mystery, since their very existence is unsuspected.

The Summons

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Every Master Mason understands that a summons is a command to attend the Communication of the lodge for which the summons is issued, or the occasion—funeral, trial, cornerstone laying or other function—to which he is bidden. Every Master Mason knows why he must “due answer make,” either by attendance, or submitting an acceptable excuse, such as illness, absence beyond the length of his cabletow, or other inability to be present.

The summons appears to be very old; older, perhaps, in civil law than in Masonry, and it has there no inconsiderable antiquity. Indeed, while the word does not appear in the Old Testament, both Numbers and Deuteronomy set forth instructions as to testimony of witnesses at trials, and by implication, if not by detailed statement, indicate that the presence of such witnesses was compulsory. Funk and Wagnall's Standard Bible Dictionary states that the Israelites “summoned” witnesses.

Civil summons was known in Rome, first by word of mouth, later by a written citation to appear. In Chaucer's *Canterbury Tales* (written about 1386) is a “sompnour” or summoner to the ecclesiastical court.

The use of a summons in English and Scotch procedure goes back into the dim distance where fact and mysticism meet. It was a part of the feudal system of England and the clan organization of Scotland. When the Baron in England or the Laird in Scotland summoned his fiefs and retainers, they answered in person. Failure to do so meant death. The safety of the Baron depended upon absolute fealty; the safety of the realm

Just such a group as may have sat there long before the dawn of Christianity; communing in monosyllables concerning this new force of priestless religion preached, not a hundred miles from where they sat, by the Prince Gautama; planning, planning.

When Asoka, the emperor, sent his missionaries to carry the faith of Buddha to distant lands, they still sat. While Akbar, Shah Jehan, Jehangir, Aurungzebe—he who raised the mosque whose minarets to-day overshadow the Benares temples—while these sent flaming Islam through the land, still they sat.

And there they may yet be sitting; there, in the end, to plan and perfect that subtle and unanswerable victory which has ever been the reward of the patient and persistent Brahman in the face of any force which has threatened him; the victory over the third, the last, the greatest danger—the white man's civilization in whose sure protection he sits safe and close, planning our destruction. A pretty picture; and probably quite untrue. Or, on the other hand . . . ?

“Will you, my friend, win at the last, and drive us out?”

“Ai-ee-ee, sahib; sahib—” the hand rises gently to the forehead, deprecatingly, as to one rude in overbluntless of speech, the slow smile breaks out; and fades into impassive serenity.

—“Punjabi” in the *London Graphic*.

depended upon the prompt obedience of the Laird to the call of the King. But the importance of obedience to summons goes back of that.

When King Arthur founded his mystic, if not mythical, Knights of the Round Table, one of the inflexible rules was that every Knight must appear on a fixed day in every year to report to the Table his acts and adventures of the past year. Only one excuse, other than death, was acceptable; that the Knight was on a quest that so required his attention as to render it impossible to appear. He was then expected to send an excuse for his disobedience of the requirement.

In the Anderson Charges of 1722, we read:

In ancient times no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure.

In the Constitutions of the Cooke MS., about 1490, we are told that the masters and fellows were to be *forewarned* to come to the congregations. All the old records, and the testimony of writers since the revival, show that it was always the usage to summon the members to attend the meetings of the general assembly or the particular lodges.

In the United States the use of the summons grows rarer with every passing year, as applied to a whole membership. In certain jurisdictions the master summons his lodge once a year, as much, perhaps, to keep the idea of the summons alive, as to assemble the whole lodge for any purpose. Occasionally lodges are summoned regularly twice a year, a custom which doubtless grew out of the original once-a-year summons to

come and pay dues, when such particular lodges decided to receive dues every six months. In some jurisdictions the summons is used for the whole membership only upon extraordinary occasions, as when it is proposed to finance a temple, or consider some extremely important question of policy such as giving up the charter. In many jurisdictions a lodge can not legally give up its charter without the action is considered at a summoned meeting.

Most jurisdictions most commonly use the summons to command witnesses at a Masonic trial. In some the Master uses the summons to get a sufficient number of brethren present for Masonic funerals.

Unhappily, the press of modern life, the casual manner in which too many regard their Masonry, the laxness of some masters and the *laissez faire* policy of some grand lodge leaders, has allowed the sanctity of the summons to be somewhat tarnished.

A Mason is Masonically bound to "due answer make" to a summons.

Failure to answer a summons, then, is a Masonic offense, for which the offender may be tried.

But few who are interested in their lodges desire to see Masonic trials held, if they can by any possibility be avoided. Lodge trials often produce lack of harmony, disunion, in the membership. To prefer charges and stage a trial for the apparently trivial offense of failure to answer a summons is sometimes held to be unwise. Yet not always so. From a hundred instances one is chosen at random; the Grand Master of Louisiana wrote a letter to the master and wardens of a certain lodge, which read in part as follows:

Brother R. Norman Bauer, D. D. G. M., has reported to me the proceedings of your lodge in the matter of the trial of Brother ——. My attention is especially called to the fact that out of a membership of more than 200, only 75 brothers answered the summons to be present at the trial. You are hereby directed to require of the brethren who were absent, proper explanation of their failure to be present and in the event satisfactory explanation is not given, you are directed to have charges filed against each of them who fails to give a satisfactory explanation, for un-Masonic conduct in failing to obey the summons of the lodge, in accordance with their obligation and in accordance with the requirements of Masonic law.

Into the question as to when it is wise and right to prefer charges for failure to answer a summons and when the best interests of all are served by a mere reprimand to the guilty absentees, this paper can not attempt to go. But it may be said that while failure to answer a summons may be deemed trivial, violation of an obligation cannot be so considered. Those who look at the matter from this standpoint, say that some disciplinary action is the only wise course to pursue.

It is not possible, however, to blame modern conditions with all of our troubles. It is only fair to say that sometimes disrespect for law is caused either by the law or the law-giver. Grand lodges themselves have not always looked very far ahead in legislating upon the summons.

The General Regulations of the Craft (1721) specifically state:

The master of a particular lodge has the right and

authority of congregating the members of his lodge in a chapter at pleasure, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming.

The regulations also specifically say:

Every annual grand lodge has the inherent power and authority to make new regulations or to alter these, for the real benefit of this ancient fraternity, provided always that the old landmarks be carefully preserved.

It is, then, perfectly within the power of a grand lodge to set up a new regulation regarding the summons, or "right to congregate the lodge." In some jurisdictions this has been done, and the right of summons shared between the master and the lodge; that is, the master may summons when he thinks it wise, and the lodge can issue a summons when it thinks it wise.

But as has been proved often in the past and probably will again in the future, the power to set up a regulation is one thing; to make it right—or even legal—is another.

It is practically universal use that a master has complete charge of the work of his lodge; he is responsible for what it does; he opens and closes it at his pleasure; he says when degrees are to be conferred; he controls absolutely the debate upon any question and can close it, curtail it, initiate it as he thinks wise, and can put, or refuse to put, any motion which in his judgment is subversive of the peace and harmony of the Craft.

A lodge can only act, as a lodge, as a result of a master's order, or of its own order—that is, its vote. If a lodge would spend money, a motion must be put and voted upon. If it would receive a petition, the motion to receive must be put and balloted upon. If it would call off during a summer month, a motion to call off stated communications is put and balloted upon. (This, of course, if the grand lodge permits calling off.)

Hence, in a jurisdiction in which the grand lodge has vested power to issue a summons in the lodge, as well as in the master, the lodge must vote upon the question, which must be put. If a master refused to put the question up "Shall the lodge issue a summons?" the lodge could not vote upon it. If, then, some brother, feeling aggrieved, should appeal from this failure to put the question to the grand master or the grand lodge, that higher authority would have to rule upon the right of a master to control his work, if such authority desired to discipline the master for failure to permit the grand lodge's other behest—the power of a lodge to summons—to be exercised!

Let nothing in these words be construed as a criticism of the grand lodges which in their wisdom have altered the original general regulations and given to lodges as well as to their masters, the right to summons. A grand lodge is supreme within its jurisdiction. No matter how inconsistent with laws, usages, customs, landmarks, constitutions or immemorial practices of the fraternity its enactments may be, within its jurisdiction what a grand lodge says is law, and therefore right—or right, and therefore law!

In jurisdictions where the grand lodge has ruled upon any matter, that matter has been rightly decided

for that jurisdiction—aye, even if the grand lodge has ruled that black is white!

In this connection it is interesting to read the actions of a grand lodge which has decided this matter first one way, and then the other!

In 1834 the Grand Lodge of the District of Columbia decided that the Master had not the exclusive right to summons the members.

In 1909 a proposed by-law of a constituent lodge was referred to the grand lodge committee on by-laws. The proposed by-law read:

Whenever the lodge is called upon to attend the funeral of a deceased brother, the worshipful master shall summon a sufficient number of the resident members of the lodge, naming them in regular alphabetical order, and a brother so summoned shall be present or furnish an acceptable substitute. No brother attending a funeral in obedience to a summons shall again be called upon until his name is reached in regular order.

The committee on by-laws reported that the lodge had no right to pass this by-law, spite of the ancient decision of 1834, on the ground that while lodges have the right, subject to grand lodge approval, to fix the time and place of their stated communications, they have neither right nor power to legislate as to the time or place of special meetings, which are wholly under the control of the master.

In concluding its report, which was unanimously adopted by the grand lodge and thus became the law in the District of Columbia, superseding the decision of 1834, the committee said:

The master has sole authority to convene his lodge in special communications; he may compel the attendance of the members by summons; he alone can exercise this power and in its exercise he is not subject to the will of the lodge because he is the judge of the exigency or emergency that may require a special meeting. These powers are inherent in the office of master, and no by-law is needed to validate their exercise and none is legal which attempts to curtail, control or direct them. That their exercise has been entrusted to the master alone is doubtless due to the fact that the grand lodge looks to him, and not to the lodge, to see that the business of the lodge is properly conducted.

There is good Masonic authority for this decision, which, of course, is law only in jurisdictions which have so ruled. Mackey's *Masonic Jurisprudence* states that:

No motion to adjourn, or to close, or to call off from labor to refreshment, can ever be admitted in a Masonic lodge. Such a motion would be an interference with the prerogative of the master and could not, therefore, be entertained. The master has the right to convene the lodge at any time and is the judge of any emergency that may require a special meeting. Without his consent, except on the night of the stated or regular communications, the lodge cannot be convened and, therefore, any business transacted at a called or special communication without his sanction or consent would be illegal and void.

Simons (*Principles of Masonic Jurisprudence*) says:

It is an immemorial usage—and therefore a landmark—that none but the master (when he is present) can congregate the brethren. Under this prerogative

the master may call or summon a meeting of his lodge at any time he thinks proper. The summons can be issued by authority of the master only, while he remains in the discharge of his functions, and is a pre-emptory order which must be obeyed, under penalty, unless the excuse of the defaulter be of the most undeniable validity.

In one jurisdiction where it is held that the lodge as well as the master may issue a summons, failure to answer a summons is treated with first a merciful, then an iron hand. The brother who is summoned but does not answer is resummoned to the next communication of the lodge. If he does not then answer with a valid excuse he shall be put upon trial, and if found guilty, may be reprimanded, suspended or expelled, in the judgment of the lodge.

Any intelligent student of Freemasonry must have noted that its jurisprudence is largely concerned with what may be done, rather than what may not; with duties and responsibilities, rather than prohibitions and penalties. The gentle way of Masonry is to set up the right, and believe that every brother will adhere to it, rather than the wrong, forbidden under penalty of some punishment.

The best way to recreate the old respect which Masons had for a summons is not by trial and punishment, but by education and persuasion.

The vast majority of men are honest. Most brethren want to do what is right. Most Masons want to live up to their obligations, perform their duties, give as much as they get. The exceptions stand out more because they are exceptions than because of their number.

In a certain jurisdiction in which it is customary to summons the membership once a year, masters had long been distressed because so many members ignored the summons.

One master believed that members ignored the summons from lack of understanding its importance, and their own obligation to answer it. His lodge has 191 members. He wrote 191 letters to go with the yearly summons. The letters were short, but they were cordial, personal, brotherly. They explained what the summons was, why it was issued, the duty of the brother to "due answer make" and closed with the assurance of the master's certainty that there was no question of its being answered, once it was understood.

One hundred and sixty-five members answered in person; twenty-one replied by letter giving good reasons why they could not come!

In large lodges a summons may be all but an impossibility. A lodge with a thousand members could not crowd them into the usual lodge room if all responded to a summons. Summons by such lodges presupposes a special and sufficiently large place in which to meet. Lodges with widely scattered members—as in small towns in large and sparsely populated states—may make the summons a real hardship on members who may have to travel long distances to answer. It is for such reasons as these that the summons is used less and less merely because it is possible to use it, and more and more, when it is used, for only vital and essential matters.



MARCH ANNIVERSARIES

DECEASED BRETHREN

Rufus King, U. S. Senator from New York and Minister to England, was born at Scarborough, Me., March 24, 1755, and was a member of a lodge in Newburyport, Mass.

William Pinckney, Attorney General of the U. S. under President Madison and first Senior Warden of Amanda Lodge No. 12, Annapolis, Md., was born in that city, March 17, 1764.

Gen. Joseph Warren, Grand Master of Masons in Boston (1769), received, on March 3, 1772, a commission from the Earl of Dumfries, then Grand Master of Scotland, extending his jurisdiction over the continent of America.

Henry Eckford, marine architect and shipbuilder, who, in 1817, was appointed naval constructor at the Brooklyn Navy Yard, was born at Irvine, Scotland, March 12, 1775. He was first Junior Warden of Fortitude Lodge No. 84 (now No. 19), Brooklyn, N. Y., later serving as Master.

Thomas Hart Benton, U. S. Senator from Missouri (1821-51) and a member of Missouri Lodge No. 1, St. Louis, was born at Harts Mill, near Hillsboro, N. C., March 14, 1782. He is represented in the National Statuary Hall at Washington, D. C.

Schuyler Colfax, seventeenth Vice-President, was born in New York City, March 23, 1823. He received the Masonic degrees in Lebanon Lodge No. 7, Washington, D. C.

John O. Dominis, husband of Queen Liliuokalani of Hawaii, was born at Schenectady, N. Y., March 10, 1832, and was one of the first two men who received the thirty-third degree in Hawaii.

Uriah M. Rose, whose statue was placed in National Statuary Hall at Washington, D. C., by the State of Arkansas in 1917, and who, in 1907, was appointed by President Roosevelt as one of the delegates to the Hague Peace Congress, was born in Marion County, Ky., March 5, 1834, and was a member of Mount Horeb Lodge No. 4, Washington, Ark.

Luther Burbank, horticultural scientist and a member of Santa Rosa (Calif.) Lodge No. 57, was born at Lancaster, Mass., March 7, 1849.

Christopher Carson, famous Indian Scout, became an Entered Apprentice in Montezuma Lodge No. 109 (now No. 1), Santa Fe, N. Mex., March 29, 1854.

David Kalakaua, King of Hawaii, became an Entered Apprentice in Lodge le Progres de l'Oceanie No. 371, Honolulu, March 25, 1859.

Rev. Thomas Starr King, whose statue was recently unveiled in the National Statuary Hall at Washington, D. C., died in San Francisco, Calif., March 4, 1864. He was Grand Orator of the Grand Lodge of California in 1862 and 1863.

Albert Victor, Duke of Clarence and Avondale, was initiated by his father, Edward VII, then Grand Master of England, in Royal Alpha Lodge No. 16, March 17, 1885.

Charles B. Aycock, Governor of North Carolina (1901-05) and Grand Orator of the Grand Lodge of that state (1897), was passed in Wayne Lodge No. 112, Goldsboro, N. C., March 18, 1892.

Admiral George W. Melville, Arctic explorer and member of St. Alban's lodge No. 56, Brooklyn, N. Y., died March 17, 1912.

Capt. Robert F. Scott, British naval officer and explorer, died in the Antarctic, March 27, 1912, according to his diary that was discovered by relief parties. He was a member of the famous Drury Lane lodge No. 2127 in London.

Harry Kellar, celebrated magician and Scottish Rite Mason, died in Los Angeles, Calif., March 10, 1922.

Sanford D. Nicholson, U. S. Senator from Colorado and a member of the Scottish Rite Bodies at Denver, died in that city March 24, 1923.

Earl Douglas Haig, British Field Marshal, was raised in Elgin Lodge No. 91, Leven, Scotland, March 4, 1924.

The Earl of Kintore, Pro Grand Master of the United Grand Lodge of

England (1886), Grand Commander of the Supreme Council, Scottish Rite of Scotland (1882-1930), and Governor of South Australia (1889-95), died at London, March 3, 1930.

William Howard Taft, twenty-seventh President and tenth Chief Justice of the U. S. Supreme Court, died at Washington, D. C., March 8, 1930. He was made a Mason "at sight" by the Grand Master of Ohio in 1909.

Sir Alfred Robbins, president of the Board of General Purposes of the United Grand Lodge of England, died in London, March 9, 1931.

Rev. Edward Ashley, Episcopal missionary to the Dakota Indians for fifty-seven years, Grand Chaplain of the Grand Lodge of South Dakota (1906-31), Deputy and Grand Chaplain of the Southern Supreme Council in South Dakota for six years, died at Aberdeen, S. Dak., March 30, 1931.

LIVING BRETHREN

Robert Dollar, known as the largest operator of ocean vessels in the world and a charter member of Muskoka Lodge No. 360, Bracebridge, Ontario, Canada, was born in Falkirk, Scotland, March 20, 1844.

Andrew W. Mellon, Secretary of the Treasury in the Harding, Coolidge and Hoover Cabinets and recently appointed Ambassador to Great Britain, was born at Pittsburgh, Pa., March 24, 1854, and was made a Mason "at sight" by the Grand Master of Pennsylvania at Pittsburgh in 1928.

J. E. Erickson, Governor of Montana and a member of the Scottish Rite Bodies at Helena, was born at Stoughton, Wis., March 14, 1863.

John H. Bartlett, former First Assistant Postmaster General, was born at Sunapee, N. H., March 15, 1869, and is a member of both York Rite and Scottish Rites.

James M. Rolph, Jr., Governor of California, was made a Mason in California Lodge No. 1, San Francisco, March 5, 1903. He is a member of both York and Scottish Rites.

John H. Trumbull, former Governor of Connecticut and Past Potentate of

Sphinx Shrine Temple, Hartford, was raised in Frederick Lodge No. 14, Plainville, Conn., March 31, 1903.

Harry G. Leslie, Governor of Indiana, was raised in Lafayette (Ind.) Lodge No. 123, March 18, 1905, and is a thirty-third degree member of the Northern Masonic Jurisdiction.

Charles C. Moore, Commissioner of the U. S. General Land Office, received the thirty-second degree at Boise, Idaho, March 23, 1908.

J. Hugo Tatsch, Masonic writer and historian, was initiated in Oriental Lodge No. 74, Spokane, Wash., March 27, 1909.

Daniel J. Moody, former Governor of Texas received the thirty-second degree at Galveston, March 19, 1915, later dimitting and affiliating with the bodies at Austin, Texas, March 3, 1922.

John Hammill, former Governor of Iowa, was made a Scottish Rite Mason at Des Moines, March 24, 1916.

Arthur T. Hannett, former Governor of New Mexico, received the thirty-second degree at Santa Fe, March 20, 1918.

Dr. John C. Palmer, Grand Chaplain of the Southern Supreme Council and of the Grand Lodge of the District of Columbia, received the thirty-second degree in Albert Pike Consistory, Washington, D. C., March 25, 1919.

William T. Gardiner, Governor of Maine, was made a Mason in Hermon Lodge No. 32, Gardiner, Me., March 16, 1920.

Richard C. Dillon, former Governor of New Mexico, received the thirty-second degree at Santa Fe, March 25, 1920.

SCOTS LODGE NO. 2319, CELEBRATES BURNS NIGHT

The 173rd anniversary of the birth of Robert Burns was celebrated by Scots Lodge No. 2319, on January 28. James Thomson, founder of Scots Lodge No. 2319, and one of its past masters, established the Burns Night some forty years ago. As vice-president of the Burns Federation, consisting of more than 300 clubs, he expressed satisfaction for the work which these clubs are doing to perpetuate the memory of Scotland's great poet and as collateral thereto Poet Laureate of the Lodge Canongate Kilwinning, Edinburgh.

Among the letters of regret from conspicuous figures in English Freemasonry was that of Lord Amptill, who said, in part: "I should have much liked to hear the Burns oration. Perhaps it may turn out a song, perhaps turn out a sermon, but I shall be thinking of the Scots Lodge to which I am proud to belong, and mentally associating myself with you in everything

that you may do in honor of the memory of Robert Burns. I wish you all a pleasant evening for:

*It's guid to be merry and wise
It's guid to be honest and true,
It's guid to support Caledonia's cause
And to bide by the buff and the blue.*"

The oration on "The Immortal Memory of Robert Burns," was delivered by Rev. B. S. Birch, a native of Glasgow and a well known Congregational Minister of Scotland. *The Freemason's Chronicle* for February 20, 1932, published nearly the whole text of the oration and speaks of it as among the best that was ever delivered on such occasions.

In commenting on the local color ascribed to the poetry of Robert Burns, Dr. Birch said:

"However local might be the language in which Burns wrote his poems, there was something in them which could appeal to men of every nation. There was something universal about his message as well as something magical in the form in which he couched it. Most writers of his own day were more concerned about the form than the text. Burns spoke from the heart with a passionate love for all that savored of humanity and especially for all that savored of Scotland.

"Stopford Brooke says that it

seemed as if the Muse had become tired of the rather formal and artificial poetic forms of the day and had sunk his shaft down until there bubbled up in the soul of an Ayrshire plowman the finest lyrical expression of the human heart.

"Burns himself said that the poetic genius of his country found him, as the Prophet Bard Elijah found Elisha, at the plow, and bade him sing the rural joys, loves and fears of his own native

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land and that he tuned his wild artless notes as she inspired.

"Burns owed little to the learning of the schools; he owed little to poetic forms—not that he despised these things, but it was the rushing tumult of his intense love that ultimately determined the quality and power of his verse. He says:

*'A set o' dull conceited hashes
Confuse their brains in college classes,
They gang in stirks and come out asses
plain truth to speak
And syne they think to clumb Parnas-
sus by dint o' Greek.*

*Gie me ae spark o' nature's fire,
That's a the learning I desire;
Then, though I drudge thro' dub or
mire at plough or cart,
My music though hamely in attire may
touch the heart.'*

"In that last line you get the secret of Burns' immortality and of Burns' message, not merely to Scotsmen, but to wherever a human heart beats in the human body. There is nothing dilatory about any of his expressions. It is a passionate love. You find it in his song:

*'Had we never loved sae kindly,
Had we never loved sae blindly;
Never met or never parted,
We had ne'er been broken hearted.'*

"No wonder that Byron said, speaking of one of Burns' lyrics, that it expressed in poetic form the real lyrical call of the human heart. He referred to the song: 'My Love is Like a Red, Red Rose.'

*'Till a' the seas gang dry my dear,
And the rocks meet wi' the sun,
And I will love thee still, my dear,
While sands o' life shall run.'*

"Therein are expressed the depth, the height, the breadth and the length of human love."

Developing Burns' attitude toward labor and his hatred of all cant and pretense the speaker declared:

"Burns hated pretense. He valued sincerity and by his poems did his best to reveal the hypocrisy which underlay the habits and customs of his day:

*'Is there for honest poverty
That hangs its head and a' that,
The coward slave we pass him by
We dour the pair an' a' that.'*

"The point of view is one of the essential notes in Robert Burns—not only the love note, but also this note: That there was no labor that is menial but that all could become menial if it were done in a mean spirit. That is best seen in the poem, 'A Man's a Man for a' That.'

"It did not matter whether he was an Ayrshire plowman. He gave dignity to whatever labor he undertook and we need that spirit in the world today—a spirit which will recognize

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the dignity of labor wherever it is found."

Directing the attention of his audience to the patriotic quality of Burns' verse, the speaker, with emphasis, said:

"Do not think that his patriotism was a narrow, insular, limited sort of thing. It was only the vehicle in which it was expressed that was local. Burns' patriotism was founded on a love for humanity and a love for man. Its limits were only the habitable globe. That is real patriotism.

"I have not very much use for those who say, in these days, they are cosmopolitans. They frequently visit the Continent to escape from income tax! A man who belongs to every land in that sense belongs to no land.

"Burns started from Scotland, but beyond Scotland his heart found an ever-increasing range. He realized that his own country had a contribution to make to those other nations which constitute the world. He never was foolish enough or narrow enough to think that his own country was the only country. He loved his country, but he rose above that to the ever-widening circle of his love:

*'Then let us pray that come it may,
As come it will for a' that,
That sense and worth o'er all the earth
Shall bear the gree and a' that.
For a' that and a' that,
It's coming yet for a' that,
That man to man the world o'er
Shall brithers be for a' that.'*

Referring to the forthcoming disarmament conference and finding in the songs of Burns a prophecy of international agreement and hope of world peace, Dr. Birch continued:

"In another week or so there will be taking place a great disarmament conference. Brethren, there is something prophetic in every true poet and such was the case with our own great national poet. It was in that spirit he lived and died. Looking beyond the narrow confines of his own country, he declared that in the days to come his name would be honored throughout the world; his songs sung, not merely on the lips but in the hearts of all people. So tonight I give you the toast of 'The Immortal Memory of Robert Burns,' and in so doing:

*'Let us pray, that come it may
As come it will for a' that
That sense and worth o'er all the earth
Shall bear the gree and a' that.'*

"And re-echo the sentiment which Burns felt in the very center of his being:

*'That man to man the wide world o'er
Shall brithers be for a' that.'*


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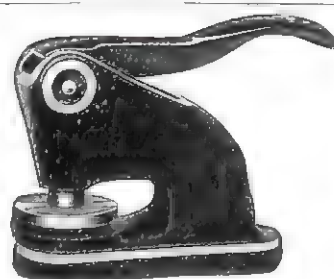
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OLD MASONIC JEWEL

Masonic Lodge 13, Limerick, Ireland, which celebrates its bicentenary this year, proudly possesses what is claimed to be the oldest Masonic jewel extant. It consists of a small brass Square on which is engraved the date—1519—with the words,

"I live with love and care,
By the level and on the square."

It was found by a workman when Baals Bridge, which crossed Abbey River at Limerick, was demolished in the last century, and apparently built in among the masonry.

JESUITS BARRED

After four hundred years of virtually uninterrupted existence in the land of its birth, namely, Spain, the Society of Jesus has been dissolved by order of President Alcalá Zamora.

The total holdings of the order, namely, schools, churches, stocks, bonds, etc., which will revert to the Republic, are estimated at \$100,000,000. It is stated in an *Associated Press* dispatch that the Jesuits have been "expecting" the order of dissolution for some time.

When Spain threw off the Bourbon yoke and elected the Republican form of government, the Church was so completely set back by this seemingly impossible transition that its spokesmen were temporarily at a loss for words to express themselves properly. Then regaining their composure somewhat, they began to "explain" the causes of the phenomenal situation. It was claimed in some quarters that Spanish Freemasons, aided and abetted by communists and bolsheviks, caused the abdication of King Alfonso and the concurrent fall of his regime. As a matter of fact, Spanish Freemasons had been for years so persecuted and hounded by the officials of that country that the brethren were indeed politically impotent. Granting there may have been a few communists in Spain at the time of the revolution, it must be remembered that the people at large are and always have been Roman Catholic, that these same people were sick and tired of the Church-State combine that was running roughshod over their civil liberties. To blame Freemasonry was a ridiculous subterfuge, but quite in keeping with precedent.

And now a Roman Catholic President, an able man and liberal thinker, has dissolved the order whose activities are, no doubt, regarded as inimical to the welfare of the Republic. However, this is no new experience for the Society of Jesus. It has in the past been unceremoniously ejected from other countries that have charged it with en-

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After all, what is the political purpose of the order if not to promote the welfare of the Church by any and all means? That these means have not always proven innocuous to the democratic institutions of a republic is demonstrated by the Spanish edict of dissolution. Clearly the Jesuits have not confined themselves to purely religious observances and activities, otherwise there would not be such a seemingly universal distrust of their order.

—I. W. in *Supreme Council Bulletin*.

ONE TENTH OWNED BY NOBLES

One-tenth of the land of England, Scotland and Wales, an area as large as Massachusetts and Rhode Island, is owned by 207 out of the 757 members of the House of Lords. The largest owner, with 286,500 acres, is the Duke of Richmond and Gordon. The next largest landowner is the Duke of Atholl with 202,000 acres. A Lord, an Earl and two other Dukes rank close behind.

The largest owner of acreage property is not necessarily the richest peer, as some own large sections of developed city property. Many of the English peers are heavily invested in companies of various activities. One peer is chairman of 7 companies and a director in 50 others. Another is chairman of 36 companies and a director in 8 others.

There are 20 Labor peers in the House of Lords who were created by the first and second Labor governments.

At its 145th annual communication held at Charlotte, N. C. recently the Grand Lodge of North Carolina extended expressions of amity to the following grand lodges and ordered that provisions be made for exchange of representatives:

The Grand Lodge of Rio de Janeiro; the Grand Lodge of Parahyba; the Grand Lodge of Sao Paulo; the Grand Lodge of Bahia; the Grand Lodge of Amazonas; the Grand Lodge of Minas Geraes; the Grand Lodge of Para, all of Brazil; Gran Logia Del Pacifico, of the States of Sonora, Mex., and certain territory of California Bajo, and the Grand Lodge of Spain, whose see it at Barcelona.

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joining buildings, however, has deprived the Temple of some of its supports and the architects now have a serious decision to make in the matter. In view of the great part it has played in Masonry, the many historical and sentimental associations attached to the Temple, Masons generally are expressing the hope that it will not be razed without every engineering device to save it being given the fullest consideration.

AMERICA'S AMBASSADOR TO ENGLAND

In an article entitled, "What Does Freemasonry Offer?" in its February 13th issue, *The Freemason's Chronicle*, London, Eng., makes the following comment on ambassadors appointed by America and Japan to England:

"It is particularly significant that the newly-appointed American Ambassador to England, Mr. Andrew Mellon, is a distinguished member of our order, like many prominent American citizens. Mr. Mellon's coming to England will have a special interest Masonically, for the deputation from the Grand Lodge of England which visited Canada and Pennsylvania last autumn, were present at a meeting and saw Mr. Mellon made a Royal Arch Mason 'at sight.' The distinguished statesman will receive a specially cordial welcome to England in his new important office.

"Many members of the order will remember Mr. John William Davis and his Masonic interest while in this country as American Ambassador; he received the rank of Past Senior Grand Warden of England in 1919. It is also of interest to recall the Masonic activities of Viscount Hayashi while Japanese Minister in London, and who was made Past Senior Grand Warden of England in 1904."

The deputation from the Grand Lodge of England to Canada and the United States, above referred to, was a visit headed by Lord Cornwallis, Deputy Grand Master of the Grand Lodge of England and Provincial Grand Master for Kent, October, 1931.

In the February 13th issue of *The Freemason*, of London, it is stated that at a special occasion of Manor of Bromley Lodge No. 4810, Lord Cornwallis, speaking of the two deputations to America—the other by Lord Ampt-hill in June, 1931,—said in part:

"What is the outstanding feature of both of these deputations? It is the esteem, the respect and the affection in which grand lodge is held overseas as the mother lodge of the world. To maintain that reputation it is necessary that a high standard of working and conduct should be observed in our private lodges, because it is our private

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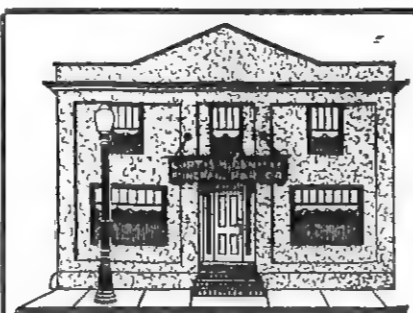
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lodges that go to make up the reputation of Freemasonry. At our private lodges we welcome very many strangers from overseas, and it is from our private lodges that these strangers go away taking such impressions as they may receive. I hope that soon many of these strangers can be received at grand lodge and see how grand lodge is worked."

MARKS BICENTENNIAL

Distinguished Masons assembled on the night of February 22, under the auspices of the Alexandria-Washington Lodge No. 22, of Alexandria, Va., to do homage to George Washington on his 200th birthday. Three lodges, one at Beverly, Mass., one at Beverly, Eng., and Alexandria-Washington Lodge No. 22, the last named of which George Washington was charter master, have been celebrating the birthday of America's greatest patriot for many years by exchange of visits of members each year on February 22, between the two American lodges and exchange of greetings between the two American lodges and the English lodge.

Addresses relevant to the occasion were made at Alexandria-Washington Lodge No. 22, by Harry K. Green, Grand Master of Masons in Virginia; the Rt. Rev. James E. Freeman, Bishop of Washington; Tytus Filipowicz, Ambassador from Poland, and Representative Allen T. Treadway, of Massachusetts.

Among the other prominent out-of-town guests were officers of the Grand Lodge of Virginia; John E. Bauman and E. T. Stolpe, of William Elkins Lodge, Philadelphia; F. R. Emery, Past Master of William Elkins Lodge; Charles A. Davila, Minister from Roumania, and George Boncesco, of the Roumanian Legation.

MASONIC NOTES

London, Eng.—Viscount Milton, eldest son of the Earl of Fitzwilliam, a past grand warden of England, has recently been raised to the sublime degree of master Mason at the age of twenty-one, at Malton. Lord Milton could have sought permission to be initiated into Freemasonry as a "Lewis" but preferred to wait until reaching age twenty-one.

On May 3, 1930, the late W. H. Fisher, of Panmure Lodge No. 720, London, Eng., assisted by the provincial grand master, the Earl of Malmesbury, initiated his (Mr. Fisher's) three sons at the same communication. Mr. W. Massey, of Kirkeby Lodge No. 5288, recently initiated three brothers together.

By an amendment to its code, adopted at its recent annual meeting, the North Carolina Grand Lodge will require all subordinate chartered lodges to elect their officers annually at the regular communications immediately preceding December 27, and hold their installa-

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tions on St. John the Evangelist's Day
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A record of the Shriners' Hospital
for Crippled Children, at St. Louis,
Mo., during the past twelve months,
shows that 426 boys and girls had been
returned to their respective homes.
These children were either wholly re-
lieved of their deformities or so far ad-
vanced toward relief that only final
applications of treatment over short or
long periods are yet needed. Patients
admitted during the past twelve months
totaled 429. These figures do not in-
clude out-patients, which numbered
1,621 visits, 326 of which were new
patients, it was stated. The year ended
with 195 on the waiting list.

The area of philanthropic work for
crippled children by this hospital cov-
ers the following territory: Missouri,
Southern Illinois, Oklahoma, Kansas,
Arkansas, Kentucky and Tennessee,
with occasional children from Neb-
raska, Arizona and New Mexico.

The report of the Ohio Masonic
Home to the grand lodge for 1931
shows a total of 539 residents. Of this
number 233 were men whose average
age was seventy-one years; 102 boys,
average age eleven years; 65 girls, av-
erage age twelve years. The value of
farm products raised on the Home farm
was \$19,342.21. The actual expenses
of the Home for the year totaled \$229,-
351.67, or a per capita cost of \$462.13.

The sixty-second annual meeting of
the Department of Superintendence of
the National Education Association
will be held in Washington, D. C., Feb-
ruary 20-25, 1932. The general theme
selected by the President, Edwin C.
Broome, is "Education, Our Guide and
Our Safeguard and One of the Chief
Sources of Our Spiritual Life, Our Cul-
tural Growth and Our Material
Power."

Royal Arch Masons of twelve states
and the Canadian provinces of Ontario
and Quebec attended the 135th annual
convocation of the Grand Chapter,
State of New York, at Albany, N. Y.
The convocation was called to order on
the spot where the chapter was organ-
ized. A special feature of the cere-
mony was homage paid to the first high
priest, DeWitt Clinton, former gov-
ernor of New York and builder of the
Erie Canal.

According to *The Freemason*, Tor-
onto, Canada, W. Montgomery Barlow
had the distinction of being installed
Master of Moira Lodge No. 11, Belle
ville, Ontario, by his father, J. W. Bar-
low, who is a past master of that lodge.

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In January, 1925, the father installed
an older son as Master. The action of
a father installing two sons into the
Master's chair of his mother lodge is
very rare, not only in Canada but the
whole Masonic world.

A contract has been made for a
new hospital building at Ravenscourt
Park, London, by Lord Marshall and
Lord Wakefield, trustees of the Free-
masons' Hospital and Nursing Home.
The new building will be used in
place of the present hospital and
nursing home in Fulham Road, in that
city. It will cost £260,000. The Duke
of Connaught, Grand Master of Eng-
lish Freemasons, has been invited to
lay the dedication stone on May 19,
1912.

In an article in the November issue
of *The New South Wales Masonic
Journal*, published in Sidney, Aus-
tralia, Arthur S. Butler, Past Master
of Lodge of Loyalty No. 1607, London,
Eng., describes a visit to Burma and
the Masonic Lodge, Light of Burma
No. 5081. Though this lodge is under
the English Constitution, the striking
things to a Masonic visitor are, it was
stated, the almost perfect English
spoken by the officers of the lodge, the
divers nationalities of the officers, and
the very creditable manner in which the
proceedings of the lodge are carried
out. The officers of the lodge consist
of East Indians, a Chinese, an Eng-
lishman and a Jew.

According to the January issue of
the *York Rite Trestle Board*, City of
Mexico, the grand lodges of Alabama
and Pennsylvania have assumed rela-
tions of amity with the York Grand
Lodge of Mexico, F. & A. M. The edi-
tor of the *York Rite Trestle Board*
states that the members of the Grand
Lodge of Mexico can now fraternize
with more than three million and a
quarter Masons in the United States
alone—all of the forty-nine jurisdic-
tions except Maryland having entered
into fraternal relations with the York
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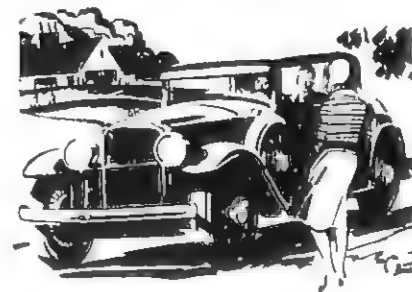
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The grand master of the York Grand Lodge of Mexico is J. E. Campbell, who is well known in many parts of the United States, having lived here for many years.

"JOHN SMITH, MASTER MASON"

Who will competently write for us the saga of "John Smith, Master Mason"? A difficult task, for such composite word portraiture must be rendered comprehendingly, accurately and with an abounding sympathy. Surely this typical brother deserves well of his fellows. For he, more than all others, has been truly "the strength and support of all societies, more especially of ours."

The sketch we have in mind will not reach to the high and outstanding qualities of intellect, possession of which have carried fortunate individuals to far places of honor and the lonesome heights of fame. The saga of John Smith's worth and work will but put upon record the annals of a simple life, unpretendingly lived, the tale of homely virtues shared by the unnoticed multitudes, and with many a fault and failing testifying to a common humanity.

John Smith is a member of your lodge, and mine. He sits patiently, silent but observingly, on the sidelines. His voice is rarely heard when others speak dogmatically on every subject, or descant interminably in self-praise of their own actions or ideas. He is pushed by without protest when the spotlight turns his way, that others may monopolize the passing illumination. He thrives on and is content with the drudge work of the lodge, while the ambitious ones needlessly direct, and receive the decorations for what he has wrought in the common cause. The little flake of gold on his lapel, fashioned into shape of square and compasses, has for him a meaning all apart from decorative effect. It is a badge of honor, the visible pledge of honesty and a proper conduct of life.

We could afford to lose many a one of fluent speech and the constant crying aloud of his own importance, rather than to find ourselves no longer certain of the kindly presence and steady friendship of Brother John Smith. The self-seekers in all their kinds pall on us at times with unceasing efforts to secure recognition beyond their due, feverishly seeking reward of trivial official badge or petty distinction of title.

Whenever work is to be done, whether it be the menial tasks of the lodge or the free giving of heart and hand, John Smith is at once thought of and comes to the fore. In his genera-

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tion he has carried on the labors of Masonry, and made certain its welfare in good and evil times. He has visited and cheered those sick in body and soul; has from his scanty means fed the hungry and clothed those in rags. The widow and orphan has found in him a steadfast friend, and the brother who of weakness has strayed from the path of rectitude gave to John Smith's ear the story of offending and repentance, sure of secrecy, good counsel and strongest sympathy. All in all, John has acted the true man and real Mason.

When the John Smith of our time and place comes to the end of his journey, there will be no deluge of floral offerings nor a great outpouring of the brothers. A few of his kind will keep the faith; will drop the sprigs of acacia into the open grave, and carry thence an abiding and hallowed memory of one who had not lived in vain. Perhaps in the Grand Lodge on High, where worth is stripped of all the obscuring things of earth, John Smith will receive the honor rightfully his due.

God bless you, Brother John Smith, so truly typical of all the quiet and unassuming men of the Craft! For your influence, exerted unconsciously to yourself and but seldom realized by others, is as a constant benediction.—JOSEPH E. MORCOMBE, in the *Masonic World*.

PRACTICAL CHARITY
 Cotuit, Mass., Feb. 29, 1932.
 New England CRAFTSMAN,
 Boston, Mass.

Dear Brother Editor: We have had a case which seems to me rather out of the ordinary, so I thought I would write you about it. One of my brothers who is well along in years and also has suffered a shock so that he is unable to do some kinds of work has been making a very modest living for himself and wife by doing janitor work when he can get it, also printing. We have him do all our printing, and we think he does very well under his handicap. One hand, although not useless, is not quite normal. The chimney on his house was in a very bad condition so that it was a fire hazard.

The master and some of the brothers went to his house, tore down the old chimney and cleaned the bricks and then built him a new one. The new one has a tile flue and is as safe as it can be made. Two of the members of Mariners Lodge who are operative Masons, as well as speculative, did the mason work. Do you know of any other lodge who have done a service of this kind?

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PAPER PUBLISHED IN 1800
TELLS OF
WASHINGTON'S DEATH
A copy of the *Ulster County Gazette*
dated January 4, 1800, and published
in Kingston, N. Y., which contains an
account of Washington's death, is in the
files of the library of the Scottish Rite
Supreme Council, Southern Jurisdic-
tion.

The first newspaper account of his
death appeared in *The Alexandria Ga-
zette*. The following account is given,
which we publish in the manner and
form in which it appears in this old
paper. The absence of photographic
facilities made it necessary to use word
pictures and diagrams to illustrate the
burial details:

"GENERAL
"GEORGE WASHINGTON
"Departed this life, on the 14th De-
cember, 1799. AET. 68

"Between three and four o'clock, the
sound of artillery from a vessel in the
river, firing minute guns, awoke afresh
our solemn sorrow—the corpse was re-
moved—a band of music with mournful
melody melted the soul into all the
tenderness of woe.

"The procession was formed &
moved on in the following order:

Cavalry, Infantry, Guard, with arms
reversed, Music, Clergy, the General's
horse with his saddle, holsters and pis-
tols, Pall Bearers, Cols. Sims, Ramsey,
Payne; Corpse, Pall Bearers, Cols. Gil-
pin, Marsteller, Little; Mourners, Ma-
sonic Brethren, Citizens.

"When the procession had arrived at
the bottom of the elevated lawn, on the
bank of the Potomac, where the family
vault is placed, the cavalry halted, the
infantry marched toward the Mount
and formed their lines—the Clergy, the
Masonic Brothers, and the Citizens,
descended to the Vault, and the fune-
ral service of the Church was per-
formed. The firing was repeated from
the vessel in the river, and the sound
echoed from the woods and hills
around.

"Three general discharges by the In-
fantry, the Cavalry and eleven pieces
of artillery, which lined the banks of
the Potomac back of the vault, paid the
last tribute to the entombed commander
in chief of the armies of the United
States and to the departed hero.

"The sun was now setting. Alas!
the son of glory was set forever. No—
the name of Washington—the Ameri-
can President and general—will tri-
umph over death! The unclouded
brightness of his glory will illuminate
the future ages!"

The paper consists of four pages,
one of which is devoted to the account
of Washington's death, with a heavy
black border.

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ALL SORTS

ACTION LOUDER THAN WORDS
He: "Dear, I was just groping for
words."
She: "Well, you won't find 'em
around my neck."

MORE TO THE POINT
Old Witch: "You wish to know about
your future husband?"
Anxious Inquirer: "No, I wish to
know the past of my present husband
for future use."

WE ALL HAVE MET HER
Scollop: "Well, I had to give Susie
the air—she turned out to be one of
those Iowa girls."
Wollop: "Whatya mean, 'Iowa
girls'?"
Scollop: "You know—Iowa dress-
maker's bill, 'Iowa month's rent,' etc."

SOME BOW-WOW!
They were discussing dogs and the
tales were getting "pretty tall" when
Bro. Hubert Broderick took the lead.
"Smith," he said, "had a most intel-
ligent dog. One night Smith's house
caught fire. All was instant confusion.
Smith and his wife flew for the chil-
dren and bundled them out in quick or-
der. Every one was saved but old
Rover dashed back through the flames.
"Presently the noble animal reap-
peared, scorched and burned, with what
do you think?"
"Give up," cried the eager listeners.
"With the fire insurance policy,
wrapped in a damp towel, gentlemen,"
said Hubert.

EVER PLAY THIS HOLE
Brother Withernmore was describing
his shots on the third hole of the local
golf course. The third hole happens to
be a short one and Philip did it in
three. He said it was a masonic hole.
His first was buried in the rubbish of
the temple, his second on the brow of
a hill, and his third went plunk into
the sanctum sanctorum.

THE BREAKS
Two men who had been married
about the same time met after some
months. One asked the other how he
liked married life.
"Fine," was the reply. My wife's
an angel."
Said the other, "You always did get
all the luck. I've still got mine."

Flapper: "Have you any green lip-
sticks?"
Drug Clerk: "Green lipsticks!"
Flapper: "Yes, a railroad man is
going to call on me tonight."

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PROBLEM

A man was being shown over a col-
lege by his son. They came to the
chemical laboratory, and the man said:
"What are you boys doing here?"
"We're trying," said a student, "to
discover a universal solvent."
"What's a universal solvent?" the
man asked.
"It's a liquid," the student ex-
plained, "that will dissolve anything."
"Humph! Great," said the man.
"And when you find it what are you
going to keep it in?"

THEY ALWAYS DID

"The time will come," shouted the
speaker, "when women will get men's
wages."
"Yes," said the little man in the cor-
ner, "next Saturday night."

"And there, son, you have the story
of your dad and the Great War."
"Yes, Dad, but why did they need all
the other soldiers?"

IT HAS HAPPENED

"And now," said the teacher, "will
someone give us a sentence using the
word 'candor'?"
"Please, teacher," said a young
hopeful in the front row. "My papa
had a pretty stenographer, but after
ma saw her he candor."

THE AVERAGE JURY

The prosecuting attorney had en-
countered a rather difficult witness. At
length exasperated by the man's eva-
sive answers, he asked him whether he
was acquainted with any of the jury."
"Yes, sir," replied the witness;
"more than half of them."
"Are you willing to swear that you
know more than half of them?" de-
manded the man of law.
The other thought quickly. "If it
comes to that," he replied, "I am will-
ing to swear that I know more than
all of 'em put together!"

Teacher: "Martha, do you know
who keeps on talking when people are
no longer interested?"
Johnny: "A teacher."

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